THE SEDUCED SOUL *reduced, and rescued from the* Subtilty, *and* Slavery *of* Satan, *that bloody devouring Dragon, and* vowed *Enemy* of all *Mankind*. Together with *Provision that none may be disappointed of their end, by* mistaking *their ways* would men but now *hearken unto Christ*, as they would have *Christ* another day, *hearken unto them.*

By *R. Junius*, in reference to *Levit.* 19.17. *Isa.* 58.1. *Prov.* 1.20. to the end, and 14.12. *Acts* 11.14. 1 *Tim.* 4.16. *James* 1.21. *Jude* 23.

CYprian brings in *Satan*, triumphing over *Christ* in this manner; As for my followers, saith he, I never laid down my life to redeem them, as *Christ* hath done for his; I never promised them so great reward, as *Christ* hath done to his: and yet I have more followers then *Christ*, and they do far more for me, then his do for him. And indeed, *To whom we yield our selves as servants to obey, his servants we are to whom we obey; whether of sinne unto death, or of obedience unto righteousness*, Rom. 6.16. And in case we do *the Devils works*, we are *the Devils servants*, as our *Saviour* affirms, *John* 8.34.44. Again, it is the abstract of Religion, to imitate him whom we worship. Neither are we worthy to be called Christians, except we *imitate Christ*, and square our lives according to the rules he hath given us, *Luke* 14.26. 2 *Pet.* 2.19. 2 *Cor.* 5.17. 2 *Tim.* 2.19. Who then shall compare mens lives with *Christs* life, or those *rules* set down in his *Gospel*, but must be forced with *Lyndere* to confesse; That either the *Gospel* is none of *Christs*, or very few amongst us are *Christians*. Observe it I pray, for it falls heavy on many thousands, that think they are *Christians* beyond all exceptions.

2 But to bring this point more close, and home to mens consciences. We read, That *the greatest number go the broad way to destruction, and but a few the narrow way that leadeth unto life*, Matth. 7.13.14. That *the whole world lieth in wickednesse*, 1 John 5.19. That *the number of those whom Satan shall deceive, is as the sand of the sea*, Rev. 20.8. That *many are called, and but few chosen*, Matth. 20.16. & 22.14. That *though the number of the children of Israel are as the sand of the sea; yet only a remnant of them shall be saved*, Rom. 9.27. *Sad predictions*; How then does it concern every man of us, to be-think our selves, whether we be of that small number, and to mistrust the worst, as all wise, and *sound-hearted Christians* use to do, *Matth.* 26.21.22. And indeed, they are *Texts of Scripture*, that would make the most in these dayes *to tremble*; Yea, they

could not (without *Gods* great mercy) but be swallowed up of their own confusion, were they not spiritually *blinde* and *deaf*, and *dead*. For experience shews, that amongst those that call themselves *Christians*, scarce one of an hundred, whose *knowledge*, *belief*, and *life*, is answerable either to the *Gospel*, their *Christian profession*, or the *millions of mercies they have received*.

Yea, notwithstanding the *Holy Ghost* tels us in the *word*; and we hear the same daily; That *every man shall be judged according to his works, be they good or evill*, Rev. 20. 13. & 22. 12. That *we shall give an account at the day of judgement for every idle word we speak*, Matth. 12. 36. That there needs no other cause of our last and heaviest doom, then *Ye have not given, ye have not visited, &c.* Matth. 25. 41. to 46. That *the righteous shall scarcely be saved*, 1 Pet. 4. 18. That *many shall seek to enter in at the straight gate, and shall not be able*, Luke 13. 24. That *no unrighteous person shall inherit the kingdome of God; but shall have their part and portion in that lake, which burneth with fire and brimstone, which is the second death*, 1 Cor. 6. 9, 10. Gal. 5. 21. Revel. 21. 8. That *except our righteousnesse exceeds the righteousnesse of the Scribes and Pharisees*, (who were no mean men for outward and formal performances) *we shall in no case enter into the kingdom of heaven*, Math. 5. 20. And that *without holinesse, no man shall see the Lord*, Heb. 12. 14. (which *Scriptures* if they be true, *what manner of persons ought we to be? in all holy conversation and godlinesse*, as the *Apostle* speaks, 2 *Pet.* 3. 11.) Yet most men live, as if the *Gospel* were quite contrary to the rule of the *Law*: As if *God* were neither to be *feared*, nor *cared for*: As if they were neither *beholding to him*, nor *afraid of him*, both out of his *debt* and *danger*; Yea, as if there were no *God to judge*, nor *Hell to punish*, nor *Heaven to reward*, I cannot think of it without astonishment.

But to all these, let me add one *thunder-bolt* more out of *Gods Artillery*, which you shall finde, *Deut.* 29. where he expresly tels us, that *he will not be merciful* (I pray mark it) *unto such as flatter themselves in an evill way*, but *that his wrath and jealousie shall smoak against them, and every curse that is writ in his Book shall light upon them*, &c. *vers.* 19, 20. And that *if we will not regard, nor hearken unto him when he cals upon us for repentance: He will not heare nor regard us, when in our distresse and anguish we shall call upon him for mercy; but even laugh at our destruction, and mock when our fear cometh*, Prov. 1. 24. to 33. Neither is *salvation* more *promised* to the *godly*, in any part of the *Bible*, *Old Testament*, or *New*, then eternal *death* and *destruction* is *threatned* to the *wicked*. For though to all repentant sinners he is a most merciful *God*; yet to all wilful and impenitent sinners, he is *a consuming fire, and a jealous God*, Heb. 12. 29. Deut. 4. 24. These are dreadful threats, from the mouth of *an Almighty*, and *terrible God*, who is Truth it self, and cannot lie. Nevertheless, mens obdurate and *adamantine hearts*, brawned

and

and hardned with the cuſtome of ſinne, will tremble and relent no more at the hearing of them, then the *ſeates they ſit on*, or the *ſtones they tread on*. Their ſupine ſtupidity is no more capable of excitation then the *Sea Rocks* are of motion, or the *billows* of compaſſion. They are like the *Catadupans*, inhabitants of the *Cataracts*, who hear not the *roarings of Nilus*. As *Drums* and *Trumpets* (we know) and that loud rupture of the aire with *Ordnance*, is but like ſoft *muſick* to the *eares* of ſome *fleſhed ſouldiers*, *hardned* with often *ſucceſſe*. And the reaſon is, they will rather hearken to their own *deceitful hearts*, and *believe Satan*, that would gull them of their *ſoules*, and plunge them into *eternall torments*, then they will hearken to, or believe the *God of Truth*. And the reaſon of this reaſon is, when men reject all good meanes, and refuſe to ſerve the *true God*, he in juſtice gives them over to the *falſe* to be taught, and governed by him; for which you have an expreſs place, 2 *Theſ.* 2. 10, 11, 12. And likewiſe an example thereof in *Ahab*, 1 King. 22. 20. to 23. Yea, how could I here inlarge? as would you know, why many men in this, and other ages before us, have been ſuch ſuperlavive *monſters in wickedneſs*, as ſtriving after *perfection of evill*, counting it the *greateſt honour* to commit the *greateſt ſinnes*, and being ſorry, as it were, that they could not commit a ſinne beyond preſident, and be like *their father the Devill*. Such as blaſphemous and impudent *Pharoah*, who being bloodied with his unreſiſted tyranny, could belch out defiance in the face of heaven, ſaying, *who is God?* Or *Nicanor*, who being perſwaded from cruelty upon the *Sabbath-day*, in that *God* had appointed it holy; anſwered, if *God* be mighty in *Heaven*, I am alſo mighty on *Earth*: Though the ſame tongue that ſpake it, was cut into little pieces and flung to the Fowls: and the ſame hand that ſmote, was cut off, and hung before the *Temple*. Or as *Pope Hildebrand*, who asked the *Sacrament of Chriſts body* before all the *Cardinals*, how he ſhould deſtroy *Henry the Emperour*; and having no anſwer, flung it into the fire, ſaying, Could the *Idoll gods* of the *Heathens* tell them what ſhould ſucceed in their enterprizes, & canſt not thou tel me? how others could wholly ſpend and imploy their *time*, & *ſtrength*, and *meanes*? how they ſhould take ſuch *pains*, and be at ſuch *coſt*, to commit *robberies*, *rapes*, cruel *murthers*, *treaſons*? *blow up* whole *States*? depopulate whole *Towns*, *Cities*, *Countries*? Seduce millions of ſoules, as *Mahomet* and the *Pope* have done? make open War againſt the *Church* of *God*, as *Herod*, *Antiochus*, and others have done? perſecute the known truth, as *Julian* the *Apoſtate* did? Invent all new *vices* they could, and deſtroy the memory of all ancient *vertues*, as *Heliogabalus* did? make it their trade to ſwear and forſwear, if any will hire them, as our *Poſt knights* do? Not unlike thoſe *Turkiſh Prieſts*, called *Seitie*, and *Cagi*, who for a double *Ducket* will make a thouſand falſe oaths before the *Magiſtrate*, and take it to be no ſinne, but a work deſerving praiſe, by lies, ſwearing, and for-ſwearing, to damniſie

niſie *Chriſtians* what they can. Or would you know why our Land (notwithſtanding we excell all Nations under heaven, for meanes of light and grace) hath ſuch monſters? as upon an hours warning will ſend *Jezabel* an oath, to rob poor *Naboth* of his *life* and *vine-yard*? Such *Vultures, irreligious Harpies*, that have *conſciences like a Barn-door*, that ſeldome awake but to do miſchief. Some men and women, that will be *Bawds* to their own *wives* and *Daughters*? (But, ô that the Sun ſhould ſhine upon her, that will ſell for gain unto *Hell* that body which ſhe brought forth, with ſo much pains and danger to this *earth*. Certainly, there was never woman more deſerved to be call'd the *Devils Dam* then ſhee.) Why, there are ſome that dare the day to witneſſe their ungodlineſſe, and do their villanies to be ſeen of men? That *Zimri*-like, dare bring *whores* to their *Tents* openly. Yea, like *Abſalom*, dare ſpread a *Tent* on the top of the *houſe*, and go in to their *Concubines* in the ſight of all men. I have my ſelfe heard a cauterized Gallant boaſt of his lying with women of all conditions, ſave *witches*, and proteſt that ſhould be his next attempt. Yea, how often ſhall you hear old men glory of their *fore-paſt whoredoms*, boaſt of their *homicides*, *cheats*, and the like? Yea, if it be poſſible, make themſelves worſe then ever they were: and rather then want matter of oſtentation, they will boaſt of the fouleſt vices; For their *excrements*, they account *ornaments*, and make a *ſcarfe* of their *batter*.

Again, others there are, who like them of *Gibeah*, Judg. 19. and the *Sodomites*, Gen. 19. are not content with the common way of ſinning; but are mad with a prodigious luſt; *Bring forth the men, that we may know them*, verſ. 5. Let any reaſonable man judge, whether they could be thus deſperately wicked, if the juſt and *true God* had not for their rebellious and damnable wickedneſſe, in rejecting him, given them up to be ruled by the falſe; namely, the *god of this world*, and all wicked men in it. Even as a juſt *Judge* having *paſſed ſentence* upon ſome heynous *Malefactor*, gives him up to the *Jaylor*, or *Executioner*, as you may ſee by ſundry places, 2 *Tim.* 2. 26. *Epheſ.* 2. 2. *John* 13. 2. *Acts* 5. 3. 1 *Chron.* 21. 1. *Gen.* 3 1. to 6. *Rev.* 2. 10. *Gen* 3. 15. *John* 8. 44. & 12. 31. & 14. 30. 2 *Cor.* 4. 4. *Epheſ.* 2. 2. But to enlarge yet more, how many amongſt us have their *conſciences* ſo *ſeared up with the cuſtome of ſin*, that they had rather be *confounded*, then *reformed*: That will grudge to be ſtayed in their way to *Hell*? (where by they become *wilfull murtherers* of their own ſoules.) Yea, they will flie upon thoſe that ſhall oppoſe their perdition, and more then ſpurne at *Chriſts Meſſengers*, that are ſent to ſave them, (which is to ſtrike at him, whoſe meſſage they bring:) And others ſo reprobate, that their utmoſt endeavour is, to *damne others ſouls* with their own. Theſe are your *ſeducing drunkards*, deviſers and *broachers of damnable errours*; *Profeſſors* of unknown *vilanies*, exemplary *leaders into wickedneſſe*; who *Jeroboam*, or *Mahomet*-like, ceaſe not to *ſinne*, and *reioyce* and *damne*, though they ceaſe to live: For though they

they die, they leave their ſinne behinde them, and that propagates, who reſemble a *malicious man ſicke of the plague*, who runs into the throng to diſperſe his *infection*; whoſe ſinne ſeems to out-weigh all penalty.

Others there are, that through a *preſumptuous confidence*, think they may *run upon ſcore with Satan*, and ſin boldly and freely, becauſe *Chriſt* is able to pay all; ſo making *Chriſt a bolſter*, or *Patron of ſin*. Yea, they will alſo boaſt, what a *ſtrong faith* they have; when yet they fall ſhort of the very *Devils* in believing: For *they believe* the threats that are written in the Word, *and tremble* for feare, *Jam.* 2.19.

Again, others you have, ſo *civilly righteous*, that they ſee no need they have of a *Saviour*: and the *leſſe ſenſible* they are, the *more ſick* they are; for as nothing is *more eaſily broken*, then thoſe things that are *moſt hard*: ſo *notorious offenders* are nothing ſo hard to be convinced and converted, as the *civilly righteous*, that ſeems to *live un-reproveably*.

Laſtly, to paſſe by thoſe many *millions of ſoules*, who are ſo *invincibly ignorant*, that remaining ſo, it is impoſſible they ſhould be ſaved; for they do not know wherein they have broken this or that *Commandement* in particular; what *wicked hearts* they have by nature, nor what need they have of a *Saviour*. Nor to ſay any thing of that, which coſt the lives of ſo *many thouſand Iſraelites*, I mean *murmuring*, and *unthankfulneſſe*, which is the ſin of almoſt who not; and ſuch a ſinne as *few*, even of the *better ſort* of *Chriſtians* have the wit to *conſider*. To paſſe by the ſe (I ſay) how many through *prejudice*, ſo *blinde their own eyes*, that they will *decoct* every thing the godly do or ſay *into poyſon*: Yea, they will not onely *pick ſtrawes*, *to put out their own eyes withall*; but they even *proteſt againſt their own converſion*, as eſteeming, and accounting all *Religion*, and *Devotion* meer *fooliſhneſs*. Yea, they will ſcoffe at the meanes to be ſaved, and make themſelves merry with their own damnation: So that *good counſel to them*, is but offering *Aqua-vitæ to the dead*. A man would *admire* and *wonder* how mens *ſoules* ſhould be ſo *drowned* in their *ſenſes*; how any one that is endowed with a *reaſonable ſoule*, ſhould be of ſo *reprobate a minde*, as moſt men are; did not the *frequency of ſin* take away the *ſenſe of ſin*. As ô how the ſoule, that takes a delight in lewdneſſe, is gained upon by *cuſtome*! do not all cauterized ſinners, *drunkards*, *blaſphemers*, *defrauders*, and the like? Yea, and *civill men* too, account it a crime to be holy? or to have *a tender conſcience?* or to be ſo careful to ſerve their *Redeemer?* as themſelves are induſtrious to ſerve the *Devill*, and ſatisfie their own hearts *luſts*. Yea, and cuſtome hath ſo bleared them, that they cannot diſtinguiſh nor diſcern the true *viſage of things*. Yea, the moſt of men amongſt us ſo deluſe themſelves with *miſtakes*, and falſe *ſurmiſes*, againſt *Religion*, and the *religious*, that *piety* and *goodneſſe* is ſo *deſpiſed*; *looſeneſſe* and *prophaneſſe* ſo *ſet by*, and defended, by ſome *ignorantly*, by others *maliciouſly*: and this alſo by

reason of long custome runs so deep and strong, that wee can never look to have it mended, untill *Christ* comes *in the clouds*. What this may bring upon us, onely the *Lord knows*, and *knows to prevent*: But sure I am, it hath already been so long neglected, and so little opposed and laid to heart; that it hath almost over-grown both *corn* and *good hearbs*. Insomuch that the *wickednesse of the greater part*, hath brought such a *scandall upon the better part*: That our *Religion* is even abhorred of the *Heathen*. And how can it other, then cut the hearts of those that have felt the love of *Christ*? to heare him so *wounded at home with* oathes and *blasphemies*, *abroad with* reproaches; who is the *life of their lives*, and the *soul of their souls*. *Speake we must*, *endeavour* what we *can*. *Cry aloud*, *saith God*, *spare not*, *lift up thy voyce like a trumpet*, *and shew my people their transgressions*, *and the house of Jacob their sins*, Isa. 58.1.

But alasse, little comes of it: For let all the *Ministers* unanimously say what can be said, blinde sensuallists will confute all that can be alleadged; with *God is merciful*. And *Christ died for all*. *Onely believe and thou shalt be saved*; no matter how they *live*: a reprobate, *yet common errour*: as thinking with *Eunomius*, that *faith without works* will serve: Insomuch that every *drunken beast*, and *blasphemer*, thinks to speed as well, and goe to *Heaven*, as soon as the best.

One *mindes* nothing but his *cups*, another nothing but his *coyne*, a third onely his *Curtizan*; yet all these promise to *meet in Heaven*. The *Jewes* thought we may put away our wives, we may sweare, we may hate our enemies, we may kill the *Prophets*, subject the *word* of *God* to our *traditions*, and follow our own wayes. Why? *Abraham is our father*, John 8.39. But by their leave, *Christ* calls them *bastards*, and findes out another *father* for them, ver.44. *Ye are of your father the Devill*, *and the lusts of your father ye will do*. *Prophane Libertines*, such as account not themselves *well*, but when they are doing *ill*. Yea, the most *covetous oppressors*, who may say as *Pope Leo* did, I can have *no place in Heaven*, because I have so often *sold it upon Earth*. Every man of them hopes to have *benefit by the Gospel*, when they will not be tied to the *least tittle of the Law*. But if *Christ* be not our *King to govern* us, he will neither be our *Prophet to fore warn*, nor our *Priest to expiate*. Except we *forsake* our sins, *God* will never *forgive* them. Yea, he hath sworn by an oath, that *whomsoever he redeemeth out of the hands of their spirituall enemies*, *shall serve him in holinesse and righteousnesse all the dayes of their lives*. Neither can it consist with his Justice, to pardon such as continue in an evill course of life. Nevertheless, there is scarce a wicked man upon *Earth*, but he thinks to go to *Heaven*.

But what's the *reason*? consider that, and you will cease to wonder. For what the *Apostle* speaks, 2 Cor. 3. is appliable unto all *naturall men*. *Their mindes were blinded*; *For untill this day remaineth the same vaile upon their hearts*, *un-taken away in the reading of the Old Testament*, *which*

vail, when they ſhall turn to the Lord, ſhall be taken away in Chriſt, verſ. 14, 15, 16. Here you ſee they have a *vail or curtain drawn over their hearts*, which keeps them from the knowledge of *Gods word*: But that's not all; They have ſo hardned their hearts with a cuſtomary ſinning, even from their infancy, that a man were as good ſpeak to *a ſtone*, as admoniſh them, *Jer.6.10. & 5.3. Zach.7.12. Jude 12. Ezek. 11.19.*

Thirdly, the *Goſpel is hid unto them*, becauſe *the god of this world hath blinded their mindes, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine unto them*, as the ſame *Apoſtle* ſpeaks, *2 Cor. 4.3,4.* Finally, they have *Pharaoh's curſe* upon them, *a hard heart*, and a *ſeared conſcience*: ſo that they are no way capable of *yielding to*, or *hearing God* ſpeak by his *Ambaſſadors*, ſay they what they will. Whence it is, that St. *Cyprian* uſeth theſe words: It is as much loſt labour (ſaith he) to preach unto men the things of *God*, before they are humbled with the ſight of their wants, as to offer *light* to a *blinde* man, to *ſpeak* to a *deaf* man, or to labour to make a *brute beaſt wiſe*. See Revel.3.17. In the mean time thoughts of *Eternity never trouble* them; They are at peace with *Satan*, the *world*, and their own *conſciences*; have made *agreement with Hell, and with Death*; they *ſatisfie their luſts* to the full: So like *men ſleeping in a Boat*, they are carried down the *ſtream* of this *world*, untill they *arrive* at their *Graves-end* [*Death*] without once *waking* to be-think themſelves, whether they are *going* [to *Heaven* or *Hell.*] They *ſlumber*, and *ſuppoſe* themſelves *good Chriſtians*; their *faith* is but *a dream*, their *hope* but *a dream*, and ſo of their *obedience* and whole *Religion*, all is but *a dream*. They have *repentance* in *conceit*, they *ſerve God* well in *conceit*; and they ſhall, if they look not to it, *goe to Heaven* onely in *conceit*, or in *a dream*, and never *awake*, until they feel themſelves in the *burning lake*. For he that makes a *bridge* of his own *ſhadow*, how can he chooſe but *fall into the water*.

In which caſe, what *heart* would it not make to bleed, that hath any *Chriſtian blood in his veins*, to ſee what *multitudes* there are that *go blindfold to deſtruction*, and no man offer to *ſtop* or *check* them; before they arrive there, from whence there is no redemption. I remember *St. Bernard* uſeth theſe words; Had we ſtood by, ſaith hee, when *Adam* was between the *perſwaſion of his wife*, and the *precept of his God*, when the one ſaid, *Adam eate*, and the other ſaid, *Adam eate not*; for if thou doſt, *Thou ſhalt die the death*, and all thy poſterity. Had it been an ill office to have cryed out, and ſaid, ô *Adam*, take heed what thou doſt! Or would he have had cauſe to complain of being prevented? I trow not. Yea, I think it had been a ſeaſonable piece of high friendſhip, and none can deny it.

I remember alſo what a *Merchant* once did; he comes to his friend upon the *Exchange*, and fals to boxing him, with theſe words; I have often enough told you of your whoring, but you will never leave it.

Know

Know you not, that it will prove your ruine in the end? He was held to be a little *crackt in brain*, & perhaps you will think so too. But as often times, from the rarest and quickest agitations of our mindes, ensue the most distempered and outragious *frenzies*, there wanting but *half a pegs turne* to passe from the one to the other: So in *mad mens actions*, we see how fitly *folly* suiteth, and meets with *the strongest operations of our minds*. Yea, who knows not, how un-perceivable the neighbour-hood is between *folly*, and the liveliest elevations of some mens *wits*. And indeed, when I consider, how our carnal friends will curse us (when they come in *hell*) that we did not our utmost endeavour to stop them. I could afford to lay hands upon a *Drunkard*, a *Blasphemer*, or a *Murtherer* to stay him, from the evill he is going to commit. Yea, to kneel down upon my knees, and beg of him, that he would not so desperately damn his own soul. And indeed could a man save his friends soule by so doing (as possibly he might, *Jude* 23. *Jam.* 5. 26. 1 *Tim.* 4. 16.) he needed not much to care, though the *world reputed* him *a mad man*, or *spent their verdicts* on him. O my brethren think of it, before it be too late! and seriously consider what *one soule is worth*, and what you would take to be in that condition with them, as you were once. (For I speak to *enlightened soules*) Yea, how should not the very thought of it, make all that are *got out of Satans clutches*, to plot, study, and contrive all they can, to *draw others* of their brethren *after them*?

We read, that *Andrew* was no sooner converted, and become *Christs Disciple*, but instantly he drew others after him to the same *faith*, John 1. 41. and the like of *Philip*, vers. 45. And of the *woman of Samaria*, John 4. 28. to 41. And of *Peter*, Luke 22. 32. Acts 2. 41. and 3 Chap. & 4. 4. And so of all the *Apostles*. Yea, *Moses* so thirsted after the salvation of *Israel*; that rather then he would be saved without them, *he desired the Lord to blot him out of the book of life*, Exod. 32. 32. And *Paul* to this purpose saith, *I could wish my self to be separated from Christ, for my brethren, that are my kinsmen according to the flesh*: meaning the *Jewes*, Rom. 9. 3. And indeed, *all heavenly hearts are charitable*. Neither are we of the *Communion of Saints*, if we desire not the blessednesse of others; it being an inseparable adjunct, or relative to grace; for none but a *Cain* will say, *Am I my brothers keeper?* Yea, where the heart is thankful, and inflamed with the love of *God, and our neighbour*; this will be the principal aime: As by *my sins*, and bad *example*, I have drawn others *from God*; so now I will all I can, draw others with my selfe *to God*. *Saul* converted, will *build up* as fast, as ever he *plucked downe*; and *preach* as zealously as ever he *persecuted*, and we are no whit thankful for our own salvation: if we do not look with *charity* and *pity* upon the grosse *mis-opinions*, and *mis-prisions* of others, and at least do something for the saving of those *poor, ignorant, & impotent wretches*, that are neither *able nor willing to help themselves*. Neither needs there (as one would

would think) any *ſpurring* or *prompting* of the thankful or charitable to this duty.

And what though we cannot do *what we would*? yet we muſt labour to *do what we can* to win others; not to deſerve by it, but to expreſſe our thanks. Beſides, it were very diſhonourable to *Chriſt* not to do ſo: did you ever know, that wicked men, *Thieves, Drunkards, Adulterers, Perſecutors, falſe prophets*, or the like, would be *damned alone*? no, they miſ-lead all they can, as deſiring to have companions. Yea, *the Phariſees would take great paine, compaſſe ſea and land, to make others twofold more the children of hell then themſelves*, as our *Saviour* expreſſly witneſſeth, *Matth.* 23.15. which may caſt a bluſh upon our cheeks, who are nothing ſo induſtrious to win ſouls to *God*. Therefore what a *worldling would do, to get himſelfe an hundred pounds*, that *a Chriſtian ſhould do to win a ſoule to Chriſt*: Or he is unthankful to his Redeemer, that hath *done*, and *ſuffered* ſo much for him. But I have known a very ſmall matter, (with *Gods bleſſing* upon the *meanes*) as the lending of a *Booke* to an acquaintance, or towling him to hear an efficacious *Sermon*, prove the ſaving of his ſoul. And that hath been a greater cauſe of rejoycing to both parties; then others have, *when their corn and their wine increaſeth*, Pſalm 4. 7. Weak means ſhall ſerve the turne, where *God* intends ſucceſſe. Even a word ſeaſonably ſpoken (*God* bleſſing it) like a *Rudder*, ſometimes *ſteers* a man quite into another *Courſe*. *Antiochus* by hearing from a poor man, all the *faults* which he and his *Favourites* had committed, carried himſelf moſt vertuouſly ever after. *Antoninus* amended his future life and manners, by onely hearing what the people ſpake of him. The very *crowing of a Cock occaſioned* Peters *repentance*. *Auguſtine*, that famous Doctor, was converted, by onely reading that Text, *Rom.*13.13. *Let us walke honeſtly, as in the day-time, &c.* Learned *Junius*, with reading the *firſt Chapter of Saint* Johns *Goſpel*, was wonne to the faith of *Chriſt*. And *Melanchthon* much after the ſame manner. I have read of two famous *Strumpets*, that were ſuddenly converted, by this onely Argument, That *God* ſeeth all things, even in the dark, when the *doors* are ſhut, and the *curtains* drawn.

Bilneys Confeſſion, converted *Latimer*: yea, *Adrianus* was not onely converted, but became a *Martyr* too, by onely hearing a *Martyr* at the *Stake* alleadg that Text, *Eye hath not ſeen, nor eare heard, &c.* 1 Cor. 2 9. Yea, even thoſe *Iewes* that *crucified the Son of God*, were converted by hearing thoſe few words of *Peter*, Acts 2. And it pleaſed God, when I, my ſelf, was in as hopeleſſe a condition, as any; That a *poor mans* perſwading me to leave reading of *Poetry*, and fall upon the *Bible*, was a meanes of changing my heart, before I had read out *Geneſis*, being but twenty years of age. Whom I more bleſſe *God* for, then for my *Parents*, from whom I received life. And this (becauſe I know no better way, to expreſſe my thankfulneſſe to him, who hath freed me from frying in

Hell-

Hell-flames, for ever and ever; then by endeavouring to win others from *Satans Standard* to *Chriſts*) makes me doe the like to others. And that is by *giving* and *lending* well-choſen *Books*, fit and proper for the parties condition, whether he be meerly *civill*, or *vicious*; a *Scoffer*, *Swearer*, *exceſſive Drinker*, *Miſer*, *Oppreſſor*, *Prodigal*, or the like. And have ſometimes found the ſame ſo ſucceſful, that it hath put me upon a more generall, and publique piece of ſervice, that may extend it ſelf to thouſands, if men have but halfe that affection to *ſpirituall*, and *eternall riches*, namely, *wiſdome*, *grace*, and *glory*; as they have to *temporary*, and *tranſitory*. I know well, that a great many will ſpend more *time* and *money* in an *Alehouſe* in *one day*, then in *Gods ſervice*, or upon their *ſouls*, in *many moneths*. Yea, (as if the *beſt part*: were *leaſt* to be *cared for*.) How many thouſands will beſtow more upon their very *Hair*, or upon a *needleſſe*, *Indian wanton weed*, in *one moneth*, then upon *God*, and *their ſouls in a whole yeare*. A ſigne how they *love him*, who *laid down his life to redeem them*! And how *wiſe*, and *thankfull* they are, though theſe alſo *dream they are good Chriſtians*, *true Proteſtants*; and perhaps are ſo accounted by the moſt. As he that hath but *one eye*, may be *King amongſt the blinde*, and the *commonneſſe of offenders*, may even *benumbe the ſenſe of offending*. And I take this their little regard of *God*, their owne *ſoules*, and *honeſty* withal, not onely to be the *cauſe* of mens proſpering no better, but likewiſe of their *ſadneſſe*, *complaining*, *melancholy*, and *diſcontent*, (as one of theſe two (poverty, or melancholy,) is commonly the lot of every impenitent perſon.) For how ſhould they have *merry hearts*, that have not *good conſciences*.

But all are not alike, *blinde*, *ſenſuall*, *ingratefull*: For though ſome by loſſe of conſcience, are become Atheiſts; and by loſs of reaſon, Beaſts; and though they that *have no reaſon*, will *hear none*, (whereof you have a lively inſtance or *preſident*, at the concluſion of this diſcourſe, purpoſely ſet there to be *ſunn'd* and *ſcorn'd*) yet others there are, will be more ingenuous, I meane, they have not been too long ſick to be recovered; to whom a word or two by way of advice.

Such therefore as had not rather live in the *Darkneſſe of Egypt*, then in the *light of Goſhen*: Such as would not (with thoſe *fooliſh virgins*, Matth. 25.) *loſe* their *inheritance*, to ſave charge of the *conveyance*. And (with that *Rich fool*, Luke 12.) be diſappointed of their *end*, by miſtaking their *way*, let them at leaſt, lay out the third part of a ſhilling upon theſe three new *Books*.

An Experimental Index of the Heart.
A ſhort and ſure way to Grace and Salvation.
The Tryal of true Wiſdome.

As

As treating upon the moſt *needful ſubjects*, and being purpoſely projected and *contrived* for their eternall wel-fare, that are altogether mindleſſe of their own: And poſſible it is, that many thereby may receive more good, then at preſent they have the wit to wiſh for, or deſire: it being ſage, ſeaſonable, and wholſome *Inſtruction*, to prevent *Deſtruction*.

And that no man may imagine it a matter of *benefit*: the *Projector* (contrary to other *Projectors*) will not onely loſe thereby; but in caſe any ſhall repent their *bargain*, the *Venders* of them (*Henry Cripps* in *Popes-head Alley*, and *James Crump* in *Little Bartholmews Well-yard*) ſhall return them their money when they pleaſe.

A Charge drawn up againſt *Drunkards*, in a clearer print, that themſelves alſo may read it.

THe *Drunkard* is a ſtrange *Chymæra*, more prodigious then any *Monſter*; Being in Viſage a *Man*, but a *Brotheus*: in Heart, a *Swine*: in Head, a *Cephalus*: in tongue, an *Aſpe*: in Belly, a *Lamp*: in Appetite, a *Leech*: in Sloth, an *Ignævus*: a *Ierff*, for exceſſive devouring; a *Goat*,

Goat; for Lust; a Syrene for Flattery; a Hyæna, for Subtility; a Panther, for Cruelty. In envying, a Basiliske; in Antipathy to all good, a Lexus: in hindering others from good, a Remora; in Life, a Salamander; in Conscience, a Ostrich; in Spirit, a Devill; 1 In surpassing others in sin. 2 in tempting others to sin. 3 In drawing others to Perdition. Even the most despicable piece of all humanity, and not worthy to be reckoned among the Creatures which God made.

These being small pieces, are sold onely by James Crump, in Little Bartholmews, wel-yard; And by Henry Crippe, in Popes-head Alley.

FINIS.

2 30 998